sisting most of practicall traditions, to the attainment whereof a Library of smaller bulk then his own dialogues would be abundant. And there also enacts that no Poet should so much as read to any privat man, what he had writt'n, untill the Judges and Law-keepers had seen it, and allow'd it: But that *Plato* meant this Law peculiarly to that Commonwealth which he had imagin'd, and to no other, is evident. Why was he not else a Law-giver to himself, but a transgressor, and to be expell'd by his own Magistrats; both for the wanton epigrams and dialogues which he made, and his perpetuall reading of *Sophron Mimus*, and *Aristophanes*, books of grossest infamy, and also for commending the latter of them though he were the malicious libeller of his chief friends, to be read by the Tyrant *Dionysius*, who had little need of such trash to spend his time on? But that he knew this licencing of Poems had reference and dependence to many other proviso's there set down in his fancied republic, which in this world could have no place: and so neither he himself, nor any Magistrat, or City ever imitated that cours, which tak'n apart from those other collaterall injunctions must needs be vain and fruitlesse. For if they fell upon one kind of strictnesse, unlesse their care were equall to regulat all other things of like aptnes to corrupt the mind, that single endeavour they knew would be but a fond labour; to shut and fortifie one gate against corruption, and be necessitated to leave others round about wide open. If we think to regulat Printing, thereby to rectifie manners, we must regulat all recreations and pastimes, all that is delightfull to man. No musick must be heard, no song be set or sung, but what is grave and *Dorick*. There must be licencing dancers, that no gesture, motion, or deportment be taught our youth but what by their allowance shall be thought honest; for such *Plato* was provided of; It will ask more then the work of twenty licencers to examin all the lutes, the violins, and the ghittarrs in every house; they must not be suffer'd to prattle as they doe, but must be licenc'd what they may say. And who shall silence all the airs and madrigalls, that whisper softnes in chambers? The Windows also, and the *Balcone's* must be thought on, there are shrewd books, with dangerous Frontispices set to sale; who shall prohibit them, shall twenty licencers? The villages also must have their visitors to enquire what lectures the bagpipe and the rebbeck reads even to the ballatry, and the gammuth of every *municipal* fidler, for these are the Countrymans *Arcadia's* and his *Monte Mayors*. Next, what more Nationall corruption, for which England bears ill abroad, then houshold gluttony; who

who shall be the rectors of our daily rioting? and what shall be done to inhibit the multitudes that frequent those houses where drunk'nes is sold and harbour'd? Our garments also should be referr'd to the licencing of some more sober work-masters to see them cut into a lesse wanton garb. Who shall regulat all the mixt conversation of our youth, male and female together, as is the fashion of this Country, who shall still appoint what shall be discours'd, what presum'd, and no furder? Lastly, who shall forbid and separat all idle resort, all evill company? These things will be, and must be; but how they shall be lest hurtfull, how lest enticing, herein consists the grave and governing wisdom of a State. To sequester out of the world into *Atlantick* and *Eutopian* polities, which never can be drawn into use, will not mend our condition; but to ordain wisely as in this world of evill, in the midd'st whereof God hath plac't us unavoidably. Nor is it *Plato's* licencing of books will doe this, which necessarily pulls along with it so many other kinds of licencing, as will make us all both ridiculous and weary, and yet frustrat; but those unwritt'n, or at least unconstraining laws of vertuous education, religious and civill nurture, which *Plato* there mentions, as the bonds and ligaments of the Commonwealth, the pillars and the sustainers of every writt'n Statute; these they be which will bear chief sway in such matters as these, when all licencing will be easily eluded. Impunity and remissenes, for certain are the bane of a Commonwealth, but here the great art lyes to discern in what the law is to bid restraint and punishment, and in what things perswasion only is to work. If every action which is good, or evill in man at ripe years, were to be under pittance, and prescription, and compulsion, what were vertue but a name, what praise could be then due to well-doing, what grammercy to be sober, just or continent? many there be that complain of divin Providence for suffering *Adam* to transgresse, foolish tongues! when God gave him reason, he gave him freedom to choose, for reason is but choosing; he had bin else a meer artificiall *Adam*, such an *Adam* as he is in the motions. We our selves esteem not of that obedience, or love, or gift, which is of force: God therefore left him free, set before him a provoking object, ever almost in his eyes herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore did he creat passions within us, pleasures round about us, but that these rightly temper'd are the very ingredients of vertu? They are not skilfull considerers of human things, who

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